

Muslim Community Practice of *Ṣalāt al-Janāzah* (Funeral Prayer) in the Southern Philippines: A Socio-Legal Study

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Abstract: *Ṣalāt al-Janāzah* (funeral prayer) is a communal Islamic obligation governed by Islamic legal principles concerning the treatment and burial of deceased Muslims and carried out through community participation and religious authority. This study examined the Muslim community practice of *Ṣalāt al-Janāzah* in Pageda, Talitay, Maguindanao del Norte, Philippines, focusing on perceptions regarding entitlement to lead the funeral prayer, awareness of its performance, challenges encountered, and interventions perceived to address these challenges. Using a quantitative descriptive research design, the study surveyed 50 selected community respondents, including religious leaders, community members, women, youth, a family member of a deceased person, and a barangay official. Data were collected through a face-to-face questionnaire and analyzed using weighted mean based on five-point response scales. Findings showed that respondents often regarded religious knowledge and recognized religious authority as considerations in determining who should lead *Ṣalāt al-Janāzah* ($M = 3.75$). Respondents were fully aware of the performance of the funeral prayer ($M = 4.47$), while they agreed that religious, cultural, social, and organizational factors present challenges to its implementation ($M = 3.94$). They also strongly agreed with the proposed interventions ($M = 4.84$), particularly those involving religious education, qualified guidance, community training, communication, and organized participation. The findings indicate that the practice of *Ṣalāt al-Janāzah* in Pageda involves the application of Islamic legal and religious principles within a local social context, where religious authority, community roles, cultural practices, and practical circumstances interact. The study contributes to the socio-legal understanding of Muslim funeral practices by demonstrating how Islamic norms are understood and applied within community-based religious practice.



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Introduction

Death and its accompanying funeral rites constitute an important dimension of Muslim religious life, linking individual religious obligations with responsibilities shared by the wider community. Among these rites, *Ṣalāt al-Janāzah* occupies a distinctive position because it is understood in Islamic jurisprudence as a communal obligation (*farḍ kifāyah*) (Al-Hudawi & Sahib, 2023). Its performance therefore involves not only individual religious knowledge but also questions of communal responsibility, religious authority, and the organization of Muslim communities (Ahmad et al., 2023; Al-Astewani, 2020; Alazmi & Bush, 2024). Recent scholarship on Islamic law increasingly recognizes that Islamic legal norms are not confined to textual or doctrinal formulations but are also expressed through social practices (M. Ahmad

et al., 2025; Karimullah, 2025; Supani et al., 2025), interpretation, and community action. Jadalhaq and Russi (2020), for example, conceptualize Islamic law as a practice and process in which textual interpretation, devotional practice, social custom, and the search for appropriate legal direction interact. This perspective is particularly relevant to funeral practices because the observance of *Janāzah* occurs within concrete social settings where religious knowledge, community expectations, and local practices converge.

The relationship between Islamic law and lived religious practice has likewise been examined through the concept of legal consciousness. Massoud and Moore (2020) demonstrate that Muslims' understandings of *Shari'ah* are shaped not only by formal legal doctrines but also by education, religious experience, and the ways individuals interpret Islamic norms within their social environments. Their study illustrates the importance of examining how Muslims understand and give meaning to Islamic law in everyday life rather than treating law solely as a body of abstract rules. In the context of *Ṣalāt al-Janāzah*, this perspective draws attention to how community members understand their responsibilities, determine who should lead the prayer, and negotiate religious expectations when performing funeral rites.

Recent scholarship specifically addressing Muslim funeral practices further demonstrates that the performance of Islamic death rites may involve differences in interpretation and implementation. Nurhayati and Purnama (2021), in their study of funeral processes during the COVID-19 pandemic in Indonesia, found differences among religious leaders and families concerning the preparation and burial of deceased Muslims, partly reflecting variations in religious and cultural understandings. Their findings emphasized the importance of coordination among religious leaders, families, and communities in addressing misunderstandings surrounding funeral practices. Similarly, Zainuddin et al. (2022) examined Muslim resistance to COVID-19 funeral protocols from an Islamic-law perspective and showed how community responses to funeral regulations could generate questions concerning the interpretation and transformation of *fiqh*. These studies demonstrate that funeral practices are not merely ritual procedures but may become sites where Islamic legal principles, community expectations, institutional guidance, and local understandings intersect.

Jurisprudential studies also indicate that *Ṣalāt al-Janāzah* contains areas of scholarly interpretation that may influence community practice. Hammad (2024), for instance, examined the jurisprudential ruling concerning prayer over parts of a deceased person's body and documented differences among jurists before presenting the evidence supporting the preferred position. Akbar et al. (2024), meanwhile, examined differences among the Hanafi, Maliki, al-Shafi'i, and Hanbali madhabs regarding the performance of funeral prayer at a burial site and the permissible period for performing it. These studies illustrate that funeral prayer is supported by established Islamic jurisprudence while also containing areas in which schools of law differ. Such jurisprudential diversity makes the examination of community

understanding particularly relevant because local practice may reflect interpretations, religious instruction, or customary understandings.

The interaction between Islamic legal norms and local customs is especially relevant in Muslim communities in Mindanao. Research on Islamic law and *adat* in the Lanao context demonstrates that Muslim communities may encounter an interaction between inherited customary practices and Islamic legal principles. Abdul Racman et al. (2021) describe the continuing relevance of *adat* laws alongside Islamic law in the Lanao Sultanate, illustrating the importance of examining how religious and customary norms operate within a particular socio-cultural environment. This broader context is relevant to the Bangsamoro setting, where Islamic beliefs, local traditions, religious authorities, and community practices may collectively shape the way religious obligations are understood and implemented.

In response to these considerations, this study examines the Muslim community practice of *Ṣalāt al-Janāzah* in Pageda, Talitay, Maguindanao del Norte from a socio-legal perspective. Specifically, it aims to determine who is regarded as entitled to lead the *Janazah* prayer, assess the community's level of awareness regarding its performance, identify the challenges encountered in its implementation, and determine the interventions perceived to address these challenges. By examining these dimensions together, the study seeks to contribute to a better understanding of how Islamic legal norms, religious authority, community practices, and local social conditions interact in the performance of a collective religious obligation. The findings may provide a basis for strengthening community religious education, funeral-prayer training, coordination, and guidance while contributing to the broader discussion of Muslim community practices within a socio-legal context.

Research Methods

This study employed a quantitative descriptive research design to examine the Muslim community's understanding and reported practices concerning *Ṣalāt al-Janāzah* in Pageda, Talitay, Maguindanao del Norte, Southern Philippines. The study specifically assessed respondents' perceptions regarding who is entitled to lead the funeral prayer, their level of awareness of its performance, the challenges encountered in carrying out the prayer, and the interventions perceived to address these challenges. The study was conducted in Barangay Pageda, Talitay, Maguindanao del Norte, Southern Philippines, and involved 50 selected community respondents, consisting of five local religious leaders, 15 senior citizens, 15 elderly community members, 10 women, 3 youth, 1 family member of a deceased person, and 1 barangay official.

Data were gathered through a face-to-face survey questionnaire administered individually to the respondents. The instrument contained four substantive sections corresponding to the study variables: entitlement to lead *Ṣalāt al-Janāzah*, awareness of its performance, challenges encountered in its implementation, and proposed interventions. Each section employed an appropriate five-point response scale. Prior to data collection,

permission was obtained from the local authority of Barangay Pageda, and respondents were informed of the purpose of the study, the voluntary nature of their participation, and the confidentiality and anonymity of their responses. Observations during the conduct of the study were also used to supplement the information obtained from the survey.

The collected data were analyzed using weighted mean to describe respondents' responses to the four major areas examined in the study. The weighted mean was used to determine the level of respondents' perceptions regarding entitlement to lead *Janazah*, awareness of its performance, challenges encountered, and proposed interventions. For the awareness indicators, mean scores of 4.30–5.00 were interpreted as Fully Aware; 3.50–4.20 as Aware; 2.70–3.40 as Neither Aware nor Not Aware; 1.90–2.60 as Not Aware; and 1.00–1.80 as Fully Not Aware. For the entitlement, challenges, and intervention items, the corresponding five-point agreement scale was applied, with 4.30–5.00 interpreted as Strongly Agree, 3.50–4.20 as Agree, 2.70–3.40 as Undecided, 1.90–2.60 as Disagree, and 1.00–1.80 as Strongly Disagree.

Result and Discussion

Community Perceptions Regarding Entitlement to Lead *Ṣalāt al-Janāzah*

The study first examined respondents' perceptions regarding who is considered entitled to lead *Ṣalāt al-Janāzah* in the community. This aspect was considered important because funeral-prayer leadership involves both religious knowledge and community recognition of religious authority. The questionnaire therefore examined five considerations: the Islamic knowledge of the prospective leader, the role of the deceased's closest male relative, the presence of the local imam or religious leader, gender-based expectations, and the deceased's known preference. The results are presented in Table 1.

Table 1. *Community Perceptions Regarding Entitlement to Lead Ṣalāt al-Janāzah*

Indicator	Mean	Description
1. The <i>Janazah</i> leader should have sufficient Islamic knowledge.	4.72	Always
2. The deceased's closest male relative has primary right to lead.	2.10	Rarely
3. The local imam or religious leader is entitled to lead when present.	4.36	Always
4. Only men are entitled to lead the <i>Janazah</i> prayer.	4.06	Often
5. The deceased's known preference should be considered in choosing the leader.	3.46	Often
Overall Weighted Mean	3.75	Often

Table 1 indicates that respondents generally associated leadership of *Ṣalāt al-Janāzah* with Islamic knowledge and recognized religious authority. The highest-rated indicator was the view that the *Janazah* leader should have sufficient Islamic knowledge (M = 4.72, Always),

followed by the entitlement of the local imam or religious leader to lead when present ($M = 4.36$, Always). The perception that only men are entitled to lead obtained $M = 4.06$ (Often), while consideration of the deceased's known preference obtained $M = 3.46$ (Often). In contrast, the closest male relative having the primary right to lead received the lowest mean ($M = 2.10$, Rarely). Overall, the weighted mean of 3.75 (Often) suggests that respondents generally give greater importance to religious competence and recognized religious leadership than to kinship alone.

The strongest result, concerning the need for sufficient Islamic knowledge ($M = 4.72$), is consistent with research showing that Muslim funeral practices are shaped by the community's understanding of Islamic teachings alongside local religious knowledge. In their qualitative study of funeral traditions among the Bajau community in the Philippines, Zahari and Hanafiah (2019) found that funeral practices incorporated Islamic values while also retaining elements of inherited tradition. Their findings demonstrate that religious awareness can influence how communities distinguish between practices considered consistent with Islam and those regarded as customary additions. In Pageda, the high rating given to Islamic knowledge similarly indicates that respondents regard religious competence as an important basis for determining who should lead the funeral prayer.

The high rating given to the local imam or religious leader ($M = 4.36$) further emphasizes the role of recognized religious authority in funeral practices. Marinsah et al. (2019), in their qualitative study of Bajau death rituals in Sabah, found that local customs and Islamic legal considerations interact in the community's understanding of death-related practices. They emphasized the need to examine local practices in relation to Islamic legal principles rather than treating customary practice and Islamic law as separate domains. In the present study, the strong recognition of the local imam suggests that religious leadership serves as an important mechanism through which the community identifies an appropriate person to conduct the funeral prayer.

The low rating for the statement that the closest male relative has the primary right to lead ($M = 2.10$) indicates that respondents do not consistently regard family proximity as the principal criterion for leadership. This finding is particularly relevant to the socio-legal dimension of the study because funeral-prayer leadership may involve an interaction between kinship, religious qualification, customary expectations, and Islamic legal considerations. Wardi et al. (2024), in their study of the Bukittinggi community, specifically found that the appointment of heirs as funeral-prayer leaders was connected to customary practice and Islamic-law considerations. The contrast between their documented practice and the relatively low rating for primary kinship-based leadership in Pageda suggests that communities may organize funeral-prayer leadership differently according to their respective social and religious contexts.

The finding that only men are perceived as entitled to lead ($M = 4.06$, Often) should be understood as a description of the respondents' reported community perception rather

than as a definitive statement of Islamic jurisprudence. This distinction is important because questions concerning religious leadership may be shaped by both legal interpretation and social context. Research on Muslim funeral practices during the COVID-19 pandemic, for example, showed that community responses to changes in established funeral procedures were influenced by people's commitment to their understanding of *fiqh* and by their expectations concerning proper Islamic funeral practice (Zainuddin et al., 2022; Manan et al., 2024; Muchsin et al., 2026). Thus, the present finding demonstrates the prevalence of a particular local understanding without suggesting that the response represents all Muslim communities or all schools of Islamic jurisprudence.

The 3.46 (Often) rating for considering the deceased's known preference indicates that respondents give some importance to the wishes of the deceased when selecting the person who will lead the prayer. This finding may be understood within the broader relationship between local practice and Islamic jurisprudence. Akbar et al. (2024), in their jurisprudential study of *Ṣalāt al-Janāzah*, documented differences among Islamic legal schools concerning aspects of funeral prayer and demonstrated that the practice contains areas of juristic disagreement. Consequently, the present finding should be interpreted as an empirical description of what respondents consider important in their community rather than as evidence that the deceased's preference constitutes a universally established legal criterion.

The findings indicate that religious knowledge and recognized religious authority are the strongest considerations associated with *Janazah* leadership in Pageda, while kinship, gender expectations, and the deceased's preference also influence community perceptions. The overall mean of 3.75 (Often) demonstrates that respondents' understanding of leadership is multidimensional rather than based exclusively on family relationship. This supports the socio-legal framing of the study because *Ṣalāt al-Janāzah* is practiced within a social environment where Islamic norms, religious authority, family relationships, and local understandings interact. This pattern is consistent with Zahari and Hanafiah's (2019) study of funeral traditions among the Bajau of the Philippines, which found that Islamic values coexist with inherited community practices, illustrating how religious teachings and local traditions may simultaneously shape Muslim funeral practices.

Level of Awareness of the Performance of *Ṣalāt al-Janāzah*

To determine the respondents' understanding of *Ṣalāt al-Janāzah*, the study assessed their awareness of its religious requirements, procedures, leadership, timing, and practical conditions. The indicators also considered community-related factors that may influence the proper performance of the funeral prayer, such as facilities, communication, and variations in practice. The results of the assessment are presented in Table 2.

Table 2. Level of Awareness of the Performance of *Ṣalāt al-Janāzah*

Indicator	Mean	Description
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1. I am aware of the steps in performing <i>Janazah</i> prayer.	4.44	Fully Aware
2. I understand <i>Janazah</i> prayer as a communal obligation in Islam.	4.54	Fully Aware
3. I am aware of the requirements for a deceased person to be eligible for <i>Janazah</i> prayer.	4.30	Fully Aware
4. I know how the deceased should be positioned during <i>Janazah</i> prayer.	4.44	Fully Aware
5. I am aware of who is entitled to lead <i>Janazah</i> prayer in the community.	4.50	Fully Aware
6. I know the supplications and intentions for <i>Janazah</i> prayer.	4.50	Fully Aware
7. I am aware of the appropriate time for <i>Janazah</i> prayer.	4.50	Fully Aware
8. I am aware that inadequate facilities or space can hinder <i>Janazah</i> prayer.	4.56	Fully Aware
9. I am aware that poor community communication can delay or disrupt <i>Janazah</i> prayer.	4.64	Fully Aware
10. I am aware that variations in <i>Janazah</i> practices can cause confusion and challenges.	4.36	Fully Aware
Overall Weighted Mean	4.47	Fully Aware

Table 2 presents the respondents' level of awareness regarding the performance of *Ṣalāt al-Janāzah*. The results indicate a high level of awareness, with an overall weighted mean of 4.47 (Fully Aware). The highest mean was recorded for awareness that poor communication within the community may delay or disrupt the performance of *Janazah* (M = 4.64), followed by awareness that inadequate facilities or space may hinder its performance (M = 4.56). Respondents also demonstrated high awareness of *Janazah* as a communal obligation (M = 4.54), the person entitled to lead (M = 4.50), the relevant supplications and intentions (M = 4.50), and the appropriate time for its performance (M = 4.50). Even the lowest-rated indicator, concerning the requirements for a deceased person to be eligible for *Janazah* prayer, obtained M = 4.30, which remains within the Fully Aware category.

The high level of awareness concerning the religious and procedural dimensions of *Janazah* is consistent with community-based research showing that funeral practices are sustained through shared religious knowledge and participation. Asrul et al. (2021), in their qualitative study of the *itbā'ul janāzah* tradition in Kauman Village, found that community participation in funeral-related practices was connected to religious understandings derived from hadith and established as part of the community's religious behavior. The present finding similarly suggests that respondents possess substantial knowledge of the basic religious significance and procedures associated with *Janazah*, including its communal character, performance, leadership, and associated supplications.

The respondents' awareness also extends to the practical requirements surrounding the funeral prayer. The high ratings for knowledge of the deceased's positioning (M = 4.44),

appropriate timing ($M = 4.50$), and eligibility requirements ($M = 4.30$) indicate that awareness is not limited to the religious obligation itself but includes practical aspects of its performance. Nurhayati and Purnama (2021), in their study of funeral processes among Islamic religious leaders in Indonesia, found that religious leaders considered both religious requirements and practical circumstances when addressing funeral procedures during the COVID-19 pandemic. Their findings demonstrate how established funeral practices may need to be understood alongside the conditions in which they are actually performed.

The particularly high ratings concerning facilities, communication, and variation in practice are also significant. Respondents were fully aware that inadequate facilities or space could hinder *Janazah* ($M = 4.56$) and that poor communication could delay or disrupt its performance ($M = 4.64$). Research on funeral practices in Aceh by Manan et al. (2024) similarly demonstrates that Islamic burial practices involve community meetings, announcements, family participation, and kinship relations, illustrating the collective organization involved in death-related rituals. Thus, the present findings indicate that respondents understand *Janazah* not merely as a prescribed prayer but as a communal practice requiring coordination among members of the community.

Awareness of variation in *Janazah* practices also received a high mean ($M = 4.36$), suggesting that respondents recognize differences in how funeral-related practices may be understood or performed within the community. Yusuf et al. (2021), in their study of funeral traditions among the Mat Lou community in Raja Ampat, found that Islamic practices interacted with existing local culture, producing variations in funeral practices within a predominantly Muslim setting. This provides useful context for the present finding because awareness of differences may help explain why respondents identified variation as a potential source of confusion or challenge.

The 4.47 weighted mean (Fully Aware) indicates that respondents possess substantial awareness of both the religious requirements and practical conditions associated with *Ṣalāt al-Janāzah*. The findings show that this awareness encompasses the prayer's communal obligation, procedural requirements, leadership, timing, and the social and logistical conditions that may affect its performance. This broad awareness is important to the socio-legal character of the study because it demonstrates that the community's understanding of *Janazah* extends beyond formal ritual knowledge to the practical organization of a collective religious obligation. This interpretation is supported by Afla (2018), whose case study of Muslim burial practices in Kuala Lumpur and Jakarta demonstrates that Islamic funeral practices are also shaped by practical considerations involving space, accessibility, community use, and the management of burial environments.

Challenges in the Performance of Ṣalāt al-Janāzah

The study also examined the challenges experienced by respondents in the performance of *Ṣalāt al-Janāzah*. The indicators focused on knowledge and training,

availability of religious leadership, time constraints, cultural and gender-related considerations, facilities, communication, and variations in community practice. These dimensions were included to determine whether challenges arise primarily from individual knowledge or from the broader social and practical conditions surrounding the performance of the funeral prayer. The results are presented in Table 3.

Table 3. Challenges in the Performance of *Ṣalāt al-Janāzah*

Indicator	Mean	Description
1. I lack sufficient knowledge of how to perform <i>Janazah</i> prayer properly.	3.64	Agree
2. The absence of an imam or knowledgeable person makes <i>Janazah</i> difficult to perform properly.	4.58	Strong Agree
3. The community lacks adequate resources or training on <i>Janazah</i> prayer.	3.70	Agree
4. The urgency of burial makes <i>Janazah</i> difficult to organize and perform properly.	4.56	Strong Agree
5. Confusion between cultural customs and Islamic teachings challenges <i>Janazah</i> performance.	4.04	Agree
6. Gender-specific expectations and restrictions limit my participation in <i>Janazah</i> .	3.98	Agree
7. Inadequate facilities or space hinder <i>Janazah</i> performance.	3.92	Agree
8. Poor community communication causes delays or disorganization in <i>Janazah</i> .	3.60	Agree
9. Variations in <i>Janazah</i> interpretations and practices cause confusion and challenges.	3.46	Agree
Overall Weighted Mean	3.94	Agree

Table 3 shows that respondents generally agreed that various factors create challenges in the performance of *Ṣalāt al-Janāzah*, as reflected in the overall weighted mean of 3.94 (Agree). The highest-rated challenge was the absence of an imam or knowledgeable person (M = 4.58, Strongly Agree), followed closely by the urgency of burial (M = 4.56, Strongly Agree). Respondents also agreed that confusion between cultural customs and Islamic teachings (M = 4.04), gender-specific expectations (M = 3.98), inadequate facilities or space (M = 3.92), lack of resources or training (M = 3.70), insufficient personal knowledge (M = 3.64), poor communication (M = 3.60), and variations in interpretation and practice (M = 3.46) present challenges. The results therefore suggest that difficulties in performing *Janazah* are not attributable to a single factor but involve both religious knowledge and community-level conditions.

The highest mean, concerning the absence of an imam or knowledgeable person (M = 4.58), indicates the importance of accessible religious guidance in the community. This finding is consistent with Said and Yemmardotillah (2026), whose qualitative study of Islamic funeral

management found that practical knowledge and skills in funeral rites are influenced by the availability of appropriate instruction and demonstration. Their study emphasized the role of practical religious education in developing the ability to perform funeral-related obligations correctly. In the present study, the strong agreement regarding the absence of knowledgeable religious leaders suggests that respondents may depend considerably on individuals with recognized knowledge when organizing and performing *Janazah*.

The urgency of burial (M = 4.56) was the second-highest reported challenge. This finding highlights the time-sensitive nature of funeral arrangements, in which the community must coordinate religious and practical responsibilities within a limited period. Mahmoud et al. (2022) documented how disruptions to established Muslim end-of-life and funeral practices during the COVID-19 pandemic created difficulties for families and communities, particularly when normal procedures and participation were restricted. Their case study illustrates the importance of timely coordination and access to appropriate religious support during death-related practices. In Pageda, the high rating for burial urgency similarly suggests that the limited time available for organizing *Janazah* may become particularly challenging when knowledgeable leaders or other necessary participants are not immediately available.

The findings also reveal social and cultural dimensions of the challenges. Respondents agreed that confusion between cultural customs and Islamic teachings creates difficulties (M = 4.04) and that gender-specific expectations and restrictions may limit participation (M = 3.98). Zengin (2019) demonstrated that gender and family relationships play important roles in the organization of Sunni Muslim death rituals in Turkey, with funeral practices involving socially defined responsibilities and rights concerning the deceased. This provides a useful comparative perspective for the present finding, although the Turkish context differs from Pageda. The result suggests that participation in *Janazah* may be shaped not only by religious prescriptions but also by community expectations concerning appropriate roles for men and women.

Practical and organizational conditions were likewise identified as challenges. Respondents agreed that inadequate facilities or space (M = 3.92) and poor communication (M = 3.60) can interfere with the proper organization of *Janazah*. Akkaymak and Belkhodja (2020), in their case study of Muslim communities in London, Ontario, found that access to Islamic cemeteries and funeral services was an important structural consideration in Muslim burial decisions, alongside religious requirements and community circumstances. Similarly, Ülker (2025) showed through participant observation and interviews that Islamic funeral services involve organized forms of care for deceased persons, bereaved families, and community members, demonstrating that funeral practices depend on networks of people and services rather than on ritual knowledge alone.

The 3.94 weighted mean (Agree) indicates that respondents perceive meaningful challenges in performing *Ṣalāt al-Janāzah*, particularly when qualified religious guidance is unavailable and burial must be organized urgently. The results further show that these

challenges extend to cultural interpretations, gender expectations, facilities, communication, training, and differences in community practice. From a socio-legal perspective, the findings demonstrate that the implementation of a collective religious obligation depends not only on knowledge of Islamic requirements but also on the availability of religious authority, community coordination, and practical resources. This interpretation is consistent with Wahib (2022), who found that Muslim burial practices may involve an interaction between Islamic legal requirements and the legal and practical conditions of the surrounding society. Thus, the performance of *Janazah* in Pageda can be understood as a community practice in which religious norms interact with social roles and practical circumstances.

Proposed Interventions to Address Challenges in the Performance of Ṣalāt al-Janāzah

The findings on the challenges encountered in performing *Ṣalāt al-Janāzah* provide a basis for identifying community-level interventions that can strengthen religious knowledge, practical competence, participation, and coordination. The proposed interventions focus on regular training, access to knowledgeable religious leaders, awareness activities, accessible learning materials, community participation, communication mechanisms, appropriate facilities, clarification of cultural and Islamic practices, women's participation, and collaboration with Islamic organizations and scholars. The results are presented in Table 4.

Table 4. Proposed Interventions to Address Challenges in the Performance of *Ṣalāt al-Janāzah*

Indicator	Mean	Description
1. Conduct regular workshops and training on proper <i>Janazah</i> procedures.	4.92	Strong Agree
2. Ensure the availability of imams or knowledgeable community members.	4.84	Strong Agree
3. Conduct awareness campaigns on <i>Janazah</i> procedures and importance.	4.74	Strong Agree
4. Provide easy-to-understand <i>Janazah</i> learning materials.	4.86	Strong Agree
5. Encourage active community participation in funeral-related activities.	4.80	Strong Agree
6. Establish a clear system for funeral announcements and coordination.	4.88	Strong Agree
7. Provide appropriate spaces for performing <i>Janazah</i> prayer.	4.74	Strong Agree
8. Conduct workshops on differences between cultural practices and Islamic teachings.	4.90	Strong Agree
9. Encourage women's participation in supporting <i>Janazah</i> -related activities.	4.92	Strong Agree
10. Partner with Islamic organizations and scholars for guidance and support.	4.86	Strong Agree

Overall Weighted Mean	4.84	Strong Agree
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The findings indicate strong respondent support for all proposed interventions, as reflected in the overall weighted mean of 4.84 (Strong Agree). The highest-rated interventions were conducting regular workshops and training on proper *Janazah* procedures (M = 4.92) and encouraging women's participation in *Janazah*-related activities (M = 4.92). These were followed by workshops clarifying differences between cultural practices and Islamic teachings (M = 4.90) and establishing a clear system for funeral announcements and coordination (M = 4.88). The consistently high ratings suggest that respondents favor a comprehensive approach that combines religious instruction, practical preparation, community participation, and organizational support. This is consistent with Sururiyah et al. (2023), whose community-based training on women's corpse management used participatory instruction and simulation to strengthen religious literacy and develop local capacity for funeral management.

The highest-rated intervention, regular workshops and training (M = 4.92), directly addresses the knowledge-related difficulties identified in the preceding findings. Mahmudah et al. (2022) reported that funeral-management training using instructional materials, demonstrations, and practical exercises helped participants understand and apply procedures for caring for the deceased. Similarly, Mardani and Asih (2025) found that lectures, demonstrations, and hands-on practice improved participants' theoretical understanding and practical abilities in Islamic funeral care. Their community-based training also emphasized the importance of regularly conducting similar programs to maintain community readiness in fulfilling funeral obligations. These findings support the present respondents' strong preference for regular workshops as a means of addressing knowledge gaps and strengthening practical competence.

The strong support for women's participation (M = 4.92) is also noteworthy. This intervention responds directly to the finding that gender-specific expectations and restrictions were perceived as one of the challenges affecting *Janazah*-related participation. Fauziah et al. (2024) found that training women in funeral management increased their understanding of procedures such as bathing, shrouding, and funeral prayer and encouraged the formation of a women's funeral-management committee in the community. This suggests that appropriately designed training can strengthen women's capacity to participate in funeral-related responsibilities while responding to community-specific expectations.

The respondents also strongly supported accessible educational materials (M = 4.86) and partnerships with Islamic organizations and scholars (M = 4.86). These interventions can complement community training by providing reliable references and access to qualified guidance. Ru'iya et al. (2023), for example, examined the use of video media for improving community members' ability to perform funeral care according to Muhammadiyah religious guidance, demonstrating the potential of accessible instructional media as a means of supporting religious learning beyond face-to-face instruction. In the context of Pageda, simplified written or audiovisual materials could therefore serve as readily available

references, while collaboration with qualified scholars could help address questions concerning differences in interpretation and practice.

The high ratings for community participation ($M = 4.80$), communication and coordination ($M = 4.88$), and appropriate spaces ($M = 4.74$) further indicate that respondents view *Janazah* as a collective responsibility requiring organized community action. Saepulmilah et al. (2025), in a practice-based training program for mosque youth, emphasized participatory training as a means of strengthening community competence in funeral management. Similarly, Sanawiah et al. (2023) documented funeral-management practices in a community of converts and highlighted the importance of community-based engagement in sustaining knowledge and practice. These findings support the present respondents' preference for interventions that build not only individual knowledge but also a broader network of people capable of coordinating funeral-related responsibilities.

The 4.84 weighted mean (Strong Agree) demonstrates strong community support for a multidimensional intervention framework addressing the religious, educational, social, and logistical aspects of *Ṣalāt al-Janāzah*. The findings suggest that respondents favor regular skills training, qualified religious guidance, accessible learning resources, community coordination, appropriate facilities, clarification of Islamic and cultural practices, and broader participation, including women. Recent community-based evidence likewise indicates that funeral-management capacity can be strengthened through practical education, participatory approaches, and the development of local capacity rather than relying exclusively on a small number of religious leaders (Usman & Aswar, 2026).

Conclusion

The study concludes that the Muslim community practice of *Ṣalāt al-Janāzah* in Pageda, Talitay, Maguindanao del Norte reflects an interaction between Islamic religious norms, recognized religious authority, family and community roles, and practical conditions surrounding funeral arrangements. Respondents often identified religious knowledge and recognized religious authority as important considerations in determining who should lead the *Janazah* prayer ($M = 3.75$), while their overall awareness of its performance was fully aware ($M = 4.47$). Despite this relatively high level of awareness, respondents agreed that several challenges affect the performance of *Janazah* ($M = 3.94$), particularly the absence of knowledgeable religious leaders, the urgency of burial, differences between cultural practices and Islamic teachings, and organizational and logistical concerns. At the same time, respondents strongly agreed with the proposed interventions ($M = 4.84$), particularly regular training, increased community participation, clarification of Islamic and cultural practices, improved coordination, and access to religious guidance. Taken together, the findings indicate that knowledge of *Janazah* alone does not fully determine how the obligation is carried out; its actual performance also depends on the availability of religious authority, community coordination, social participation, and practical resources. The study therefore

concludes that strengthening community-based religious education, practical training, qualified guidance, and organized participation may help support the consistent and informed performance of *Ṣalāt al-Janāzah* while recognizing the interaction between Islamic legal principles and the social realities of the community.

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